

GOOD THOUGHTS
806
IN
BAD TIMES,

Consisting of
{ *Personall Meditations.*
{ *Scripture Observations.*
{ *Historicall Applications.*
{ *Mixt Contemplations.*

By THOMAS FULLER.

PSAL. 4. 4.

*Commune with your hearts in
your Chamber, and be still.*

EXETER,
Printed for Thomas Hunt,
1645.



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TO
THE RIGHT
HONOURABLE
THE LADY
DALKEITH,
LADY GOVER-
NESSE TO HER
HIGHNESSE
THE
PRINCESSE
HENRIETTA.

Madam,

I *It is unsafe, in
these dangerous
A 3 dayes,*

B. 1
4
dayes, for any to go
abroad, without a
Convoy, or at the
least a Passe: My
Book hath both, in
being dedicated to
your Honour. The

* 1 Cor. 2. 7. Apostle * saith,
Who planteth a
Vineyard & eat-
eth not of the
Fruit thereof? I
am one of your Ho-
nours

to nours planting, and
a could heartily wish,
e that the fruit I
ly bring forth, were
n worthy to be tasted
o by your judicious
e Palate. However,
, accept these grapes,
a if not for their
e Goodnesse, for their
I Novelty: Though
not sweetest rellisht,
they are soonest

A 4 ripe,

B. 1
4
ripe, being the First
Fruits of Exeter
Presse, presented
unto you. And if
ever my Ingrati-
tude should forget
my Obligations to
your Honour, these
Black Lines will
turn Red, and blush
his unworthinesse
that wrot them. In
this Pamphlet your
La-

*Ladyshippe shall
Praise, whatsoever
you are pleased but
to Pardon. But I
am Tedious, for
your Honour can
spare no more mi-
nutes from looking
on a better Book,
Her Infant High-
nesse, committed to
your Charge. Was
ever more hope of
worth*

B. 1
worth in a lesse Vo-
lume? But O! how
excellently will the
same, in due time,
be set forth, seeing
the Paper is so
pure, and your La-
diship the Overseer
to Correct the
Presse. The Con-
tinuance and en-
crease of whose
happinesse here,
and

*and hereafter is de-
sired in his daily
Devotions , who
resteth*

**Your Honours in all
Christian Services**

THO. FULLER.

THE HISTORY OF

THE CITY OF

NEW YORK

FROM THE FIRST SETTLEMENT

TO THE PRESENT TIME

BY JOHN B. HENNING

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PERSONAL

Meditations.

LORD,

HOW neer was I
to danger, yet
escaped? I was
upon the Brink of
the Brink of it, yet
fell not in; they are
well kept who are
kept by thee. Excel-
lent Archer! Thou
B did'it

2

Personall

didst hit thy Mark in
missing it, as meaning
to fright, not hurt me.
Let me not now be
such a Fool, as to pay
my thanks to blind
Fortune for a favour,
which the eye of
Providence hath be-
stowed upon me. Ra-
ther let the Narrow-
nesse of my Escape
make my Thankful-
nesse to thy goodnesse
the larger, lest my In-
gratitude justly cause,
that whereas this Ar-
row,

Meditations.

row, but hit my Hat,
the next pierce my
Head.

II.

Lord.

WHen thou shalt
visite me with a
sharp disease, I fear I
shall be impatient. For
I am Cholerick by my
Nature, and tender by
my Temper, and have
not been acquainted
with Sicknesse all my
life time. I cannot ex-
pect any kind usage

B 2

from

4 Personall

from that which hath
 been a stranger unto
 me. I fear I shall rave,
 and rage. O whither
 will my mind saile,
 when distemper shall
 steer it? Whither will
 my Fancy run, when
 diseases shall ride it?
 My tongue, which of
 it self is a * fire, sure
 will be a W I L D E
 F I R E, when the Four-
 nace of my Mouth is
 made seven times hot-
 er, with a burning
 Feaver. But Lord,
 though

* James
 3 6.

Meditations. 5

though I should talk
idely to my own
shame, let me not
talk wickedly to thy
dishonour. Teach me
the Art of Patience,
whilst I am well, and
give me the use of it
when I am sick. In
that day either lighten
my Burthen, or
strengthen my Back.
Make me, who so oft-
en in my health, have
discovered my weak-
nesse, presuming on
my own strength, to

6 *Personal*

be strong in my sick-
ness when I solely re-
ly on thy Assistance.

I I I.

Lord.

THis morning my
unseasonable vi-
siting of a friend, di-
sturbed him in the
middest of his Devo-
tions : Unhappy to
hinder another mans
Goodness. If I my self
build not, shall I
snatch the Axe, and
Hammer from him
that

Meditations. 87

that doth? Yet I could
willingly have wished,
That rather then he
should then have cut
off the Cable of his
Prayers, I had twisted
my Cord to it, and
had joyned with him
in his Devotions.
How ever, to make
him the best amends
I may, I now request
of thee, for him, what-
soever he would have
requested for himself.
Thus he shall be no
loser, if thou be pleas-

ed to hear my Prayer
for him, and to hearken
en to our Saviours
Intercession for us
both.

Lord.

SINCE these wofull
Warres began, one,
formerly mine Inti-
mate Acquaintance, is
now turned a Stran-
ger, yea, an Enemy.
Teach me how to be-
have my self towards
him. Must the now
Foe,

Meditations. 9

Foe, quite juttle out
the old Friend? May
I not with him, Con-
tinue some Com-
merce of Kindnesse?
Though the Amity
be broken on his side,
may not I Preserve
my Counter part en-
tire? Yet how can I
be Kind to him, with-
out being Cruell to
my self, and *thy* cause.
O guide my shaking
hand, to draw so
small a line, strait, Or
rather because I know

B 5 not

10 *Personall*

not how to carry my
self towards him in
this Controversie ,
even be pleased to
take away the Subject
of the Question , and
speedily to reconcile
these unnaturall dif-
ferences.

V.

Lord.

MY voice by Na-
ture is harsh,
and untunable, and
it is vaine to lavish a-
ny Art to better it.
Can

Meditations. 11

Can my singing of
Psalms be pleasing to
thy Eares, which is
unpleasant to my
own? yet though I
cannot Chaunt with
the Nightingale, or
Chirp with the Black
Bird, I had rather
Chatter with the
* Swallow, yea, rather * *Isaiah*
Croke with the Ra- 38. 14.
ven, then be altoge-
ther silent. Hadst
thou given me a bet-
ter voice, I would
have praised thee with
a

12 *Personal*

a better voice. Now
what my Musick
wants in sweetnesse,
let it have in sence,
singing praises with
** Psal. 47 ** understanding. Yea
Lord, Create in me a
New Heart, (therein
** Ephes. to make * Melody*)
5. 19. and I will be content-
ed with my Old
voice, untill, in thy
due Time, being ad-
mitted into the Quire
of Heaven, I have an-
other, I more Har-
monious, bestowed
upon me. V I.

VI.

Lord.

Within a little
Time I have
heard the same Pre-
cept in sundry Places,
and by severall Preach-
ers pressed upon me.
The Doctrine seem-
eth to haunt my Soul,
whither soever I
turn it meets me. Sure
this is from thy Pro-
vidence, and should
be for my Profit. Is it
because I am an ill
ed Proficient.

14 Personall

Proficient in this
point, that I must not
turn over a new leaf,
but am still kept to
* *1oh. 21.* my old Lesson? * *Peter*
13. was grieved, because
our Saviour said unto
him the third time,
Lovest thou me? But I
will not be offended
at thy often inculcat-
ing the same Precept.
But rather conclude,
That I am much con-
cerned therein, and
that it is thy Pleasure,
that the Nails should
be

Meditations. 15

is
ot
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o
r
e
g
B
I
A
Y
B
E
be soundly fastned in
me, which thou hast
knockt in with so ma-
ny Hammers.

VII.

Lord.

BEfore I commit a
sinne, it seems to
me so shallow, that I
may wade thorow it
dry-shod, from any
Guiltinesse : But
when I have commit-
ted it, it often seems
so deep, that I can-
not escape without
drow. ing.

16 *Personall*

drowning. Thus I
 am alwayes in the Ex-
 tremities: Either my
 finnes are so small
 that they need not my
 Repentance, or so
 great that they cannot
 obtain thy Pardon.
 Lend me, O Lord, a
 Reed out of thy San-
 ctuary, truly to mea-
 sure the demension of
 my offences. But O!
 as thou revealest to
 me, more of my Mi-
 sery, reveale also more
 of thy Mercy: Lest,
 if

Meditations. 17

If my wounds, in my
Apprehension, gape
wider then thy Tents,
my Soul runne out at
them. If my Badnesse
seeme bigger then thy
Goodnesse, but one
hair's breadth, but
one Moment, that's
Room and Time
enough for me to run
to eternall despair.

VIII.

Lord.

I Do discover a Fal-
lacy, whereby I
have

have long deceived
my self. Which is
this; I have desired to
begin my Amend-
ment, from my Birth
day, or from the first
day of the Year, or
from some Eminent
Festivall, that so my
Repentance might
bear some Remark-
able date. But when
those dayes were
come, I have adjourn-
ed my Amendment to
some other Time.
Thus whilst I could
not

Meditations. 19

not agree with my
self when to Start, I
have almost lost the
Running of the Race.
I am resolved thus to
befool my self no
longer. I see no day
to To day, the instant
Time is alwayes the
fittest time. In * Na- * Day, 2.
buchadnezers Image, 33.
the lower the Mem-
bers, the Courler the
Mettall, the further
off the Time, the more
unfit. To day is the
Golden Opportunity,
to

20 *Personall*

to Morrow will be
the Silver Season, next
day, but the Brazen
one, and so long, till
at last I shall come to
the Toes of Clay, and be
turned to dust. Grant

* *Psal.*

95. 7.

therefore that * *to day*
I may hear thy voice.

And if this day be ob-
scure in the Kallender,
and remarkable in it
self for nothing else,
give me to make it
memorable in my
soul, thereupon, by
thy Assistance, begin-
ing

Meditations. 21

ing the Reformati-
on of my life.

IX.

Lord.

I Saw one, whom I
knew to be notori-
ously Bad, in great
Extremity. It was
hard to say whether
his former Wicked-
ness or Present Want
were the Greater; If
I could have made the
distinction, I could
willingly have fed his
Person, and sterved
his

22 *Personall*

his Profanesse. This being impossible, I adventured to relieve him. For I know, that amongst many Objects, all of them being in extream Miseries, Charity, though shooting at Random, cannot misse a right Mark. Since, Lord, the Party, being recovered, is become worse then ever before. (Thus they are always impaired with affliction, who thereby

Meditations. 23

is by are not improved.)
d. Lord, count me not
ve necessary to his Bad-
, nesse, because I re-
y lieved him. Let me not
n suffer harm in my self,
- for my desire to do
n good to him. Yea,
, Lord be pleased to
t clear my Credit
amongst men, that
they may understand
my hands according
to the Simplicity of
my heart. I gave to
him onely in hope, to
keep the Stock a live,
that

24 *Personall*

that so afterwards it
might be better graft-
ed. Now, finding
my self deccived, my
almes shall return into
my own bosom.

X.

Lord.

THy Servants are
now praying in
the Church, and I am
here staying at home,
detayned by necessa-
ry Occasions, Such
as are not of my seek-
ing but of thy sending,
my

Meditations. 25

my Care could not prevent them, my Power could not remove them. Wherefore, though I cannot go to Church, there to sit down at Table with the rest of thy Guests, be pleased, Lord, to send me a dish of their Meat, hither, and feed my soul with holy thoughts.

* Eldad and Medad, * Num.
though staying still in 11. 26.
the Camp, (no doubt
on just cause) yet

C pro-

propheſied as well as
the other Elders.
Though they went
not out to the Spirit,
the Spirit came home
to them. Thus never
any dutifull Child loſt
his Legacy for being
abſent at the making
of his Fathers will, if
at the ſame time he
were imployed about
his Fathers buſineſſe.
I fear too many at
Church, have their
Bodies there, and
minds at home. Be-
hold

hold in exchange my
Body here, and heart
there. Though I
cannot pray with
them I pray for them.
Yea, this comforts me,
I am with thy Con-
gregation, because I
would be with it.

XI.

Lord,

I Trust thou hast
pardoned the bad
Examples I have set
before others, be
pleased also to pardon

C 2 me

me the finnes which they have Committed, by my bad Examples. (It is the best manners in thy Court to heap Requests upon Requests.) If thou hast forgiven my Sinnes, the Children of my corrupt Nature, forgive me my Grand-children also. Let not the Transcripts remain, since thou hast blotted out the Originall. And for the Time to come,
bleſſe

Meditations. 29

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t-
n-
st
rt
-
f
y
n
-
y
o.
-
e
t
r
,
c

blesse me with Barren-
nesse in bad Actions,
and my bad actions
with Barrennesse in
procreation, that they
may never beget o-
thers, according to
their likenesse.

XII.

Lord,

WHat faults I
correct in my
Sonne, I commit my
self : I beat him for
dabbling in the dirt,
whil't my own Soul
C 3 doth

30 *Personall*

doth wallow in Sinne:
I beat him for crying
to cut his own Meat,
yet am not my self
contented with that
state thy Providence
hath carved unto me:
I beat him for crying
when he is to go to
sleep, and yet I fear I
my self shall cry, when
thou callest me to
sleep with my Fa-
thers. Alas, I am
more Childish then
my Child, and what I
inflict on him, I justly
deserve

Meditations. 31

deserve to receive
from thee: Onely here
is the difference: I
pray & desire that my
Correction on my
Child, may do him
good, It is in thy
power, Lord, to effect,
that thy Correction
on me, shall do me
good.

XIII.

Lord,

I Perceive my soul
deeply guilty of
Envy. By my good
C 4 will,

32 *Personall*

* Num.
11. 28.

will, I would have
none Propheſie, but
mine own * Moſes. I
had rather thy work
were undone, then
done better by another,
then by my ſelf. Had
rather thy Enemies
were all alive, then
that I ſhould kill but
my *thouſand*, and o-
thers their ten thou-
ſands of them. My
Corruption repines at
other mens better
Parts, as if what my
Soul wants of them in
Sub-

Meditations. 33

Substance she would
supply in swelling.
Dispossesse me, Lord,
of this bad Spirit,
and turn my Envie
into holy Emulation.
Let me Labour to ex-
ceed them in pains,
who excell me in
parts, and knowing
that my sword in cut-
ting down sinne, hath
a duller Edge, let me
strike with the greater
force; Yea, make other
Mens Gifts to be
mine, by making me
C s thank-

34 *Personall*

* *Ruth.*
4. 16.

thankfull to thee for
them. It was some
comfort to *Naomie*,
that wanting a sonne
her self, she brought
up * *Ruth's* child in
her bosom. If my soul
be too old to be a Mo-
ther of Goodnesse,
Lord, make it but a
dry-Nurse. Let me
feed, and foster, and
nourish, and cherish
the Graces in others,
honouring their Pers-
ons, praising their
Parts, and glorifying
thy

Meditations. 35

thy Name, who hast
given such gifts unto
them.

XIIII.

Lord,

WHen young, I
have almost
quarrelled with that
Petition in our Litur-
gie, *Give Peace in our
time, O Lord*, Nec. lesse
to wish for light at
Noon-day; for then
Peace was so plentia-
full, no fear of Fa-
mine, but suspicion of

36 *Personall*

a surfet thereof. And yet, how many good Comments was this Prayer then capable of ? *Give Peace*, that is, continue and preserve it. *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, All our Time : for there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdome then her

her

Meditations. 37

her Sonne. The
Church knew better
then I, how to pray.
Now I am better in-
formed of the neces-
sity of that Petition.
Yea, with the daugh-
ters of the * Horse- * *Prov.*
leech, I have need to *30. 15,*
cry, Give, give Peace
in our Time, O Lord.

XV.

Lord,

UNruly Souldiers
command poor
People to open them
their

38 *Personall*

their doors, otherwise
threatning to break
in. But if those in the
house knew their own
Strength, it were easie
to keep them out. See-
ing the doors are
Threatning-Proof, &
it is not the breath of
their Oathes can
blow the Locks open.
Yet silly Souls being
affrighted, they obey,
and betray themselves
to their Violence.
Thus Satan serves
me, or rather thus I
serve

Meditations. . 39

serve my self. When
I cannot be forced I
am fool'd out of my
Integrity. He cannot
Constrain, if I do not
Consent. If I do but
keep Possession, all
the *Power of Hell*, can-
not violently eject me:
But I cowardly sur-
render to his Sum-
mons. Thus there
needs no more to my
undoing, but my self.

XVI

XVI.

Lord,

WHen I am to Travell, I never use to provide my self, till the very Tyme; Partly out of Lazinesse, loath to be troubled till needs I must, partly out of Pride, as presuming all necessaries for my Journey will wait upon me at the instant. (Some say this is Schollers fashion,

Meditations. 48

on, and it seemes by following it, I hope to approve my self to be one) However, it often comes to passe, that my Journey is finally stopt, through the Narrownesse of the Time to provide for it. Grant, Lord, that my confels'd Improvidence in Temporall, may make me suspect my Providence in Spituall Matters. *Salmon saith,* *eccles.* Man goeth to his long 12.5. Home.

42 *Personall*

Home. Short Preparation will not fit so long a Journey. O ! let me not put it off to the last, to have my
 * Oile to buy, when I
 am to burn it. But let
 me so dispose of my
 self, that when I am
 to dye, I may have
 nothing to do but to
 dye.

* *Mat.*
 25. 10.

XVII.

Lord,

VVhen in any wri-
 ting, I have occa-
 sion

sion to insert these passages, *God willing, God lending me life, &c.* I observe, Lord, that I can scarce hold my hand from incircling these words in a Parenthesis, as if they were not Essentiall to the Sentence, but may as well be left out, as put in. Whereas indeed they are not onely of the *Commission at large*, but so of the *Quorum*, that without them all the rest is nothing, where

44 *Personall*

wherefore hereafter,
I will write those
words fully and faire-
ly without any Inclo-
sure about them. Let
Criticks censure it for
bad Grammer, I am
sure it is good Divi-
nity.

XVIII.

Lord,

MAny temporall
Matters, which
I have desired, thou
hast denyed me. It
vext me for the pre-
sent,

Meditations. 45

sent, that I wanted
my will. Since, con-
sidering in cold
blood, I plainly per-
ceive, had that which
I desired been done,
I had been undone.
Yea, what thou gavest
me, instead of those
things which I wish-
ed, though lesse tooth-
some to me, were
more wholesome for
me. Forgive, I pray,
my former Anger, and
now accept my hum-
ble thanks. Lord
grant

46 *Personall*

grant me one suite,
which is this? Deny
me all suits which are
bad for me, when I
Petition for what is
unfitting, O let the
King of *Heaven*, make
use of his *Negative*
Voice. Rather let me

* *Num.* fast then have * *Quailes*
II. 33. given with intent that
I should be choaken
in eating them.

XIX.

XIX.

Lord,

THIS day I disputed
with my self, whe-
ther or no I had said
my Prayers this
Morning ; And I
could not call to
mind any remarkable
Passage, whence I
could certainly con-
clude that I had offer-
ed my Prayers unto
thee. Frozen Affecti-
ons, which left no
Spark of Remem-
brance

brance behind them.
Yet at last I hardly recovered one Token, whence I was assured that I had said my Prayers. It seems I had said them, and *onely said them*, rather by heart then with my heart. Can I hope that thou wouldest Remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I not Cause to fear, that thou remembrest my
Prayers

Meditations. 49

Prayers too well, to
punish the Coldnesse
and Badnesse of them?

Alas, are not Devoti-
ons thus done, in ef-
fect left undone. Well

* *Jacob* adviled his * *Gen.*
Sonne, at their second 43. 12.

going into Egypt,
Take double Money
in your hand; perad-
venture it was an O-
versight. So, Lord, I
come with my second
Morning Sacrifice: Be
pleased to accept it,
which I desire, and

D en-

50 *Personall*
endeavour to present,
with a little better De-
votion, then I did the
former.

XX.

Lord,

THe motions of
thy Holy Spirit,
were formerly fre-
quent in my heart.
But, alas, of late they
have been great Stran-
gers. It seems they
did not like their last
entertainment, they
are so loath to come
again.

Meditations. 51

again. I fear they
were *grieved, that **Ephes. 4*
either I heard them^{3.}
not attentively, or be-
lieved them not faith-
fully, or practised them
not Conscionably. If
they be pleased to
come again, this is all
I dare promise, that
they do deserve, and I
do desire they should
be well used. Let
thy holy Spirit be
pleased, not onely to
stand before the door and
*knock, but also to come **Revel. 3*

52 Personall

in. If I do not open
the door, it were too
unreasonable to re-
quest such a Miracle
to come in, when the
doors were shut, as
thou didst to the

* *Ioh.*
20.19.

* Apostles. Yet let me
humbly beg of thee,
that thou wouldest
make the Iron Gate of
my heart open of it's own

* *Acts*
12.10.

* accord. Then let thy
Spirit be pleased to
sup in my heart, I
have given it an Invi-
tation, and I hope I
shall

Meditations. 53

shall give it room. But
O thou that sendest
the Guest, send the
Meat also, and if I
be so unmannerly, as
not to make the holy
Spirit *Welcome*, O ! let
thy effectuall Grace,
make me to make it
Welcome.

XXI.

Lord,

I Confesse this
Morning I remem-
bered my Breakfast,
but forgot my Pray-
D ; ers.

ers. And as I have
returned no praise, so
thou mightest justly
have afforded me no
Protection. Yet thou
hast carefully kept me
to the middle of this
day, and intrusted
me with a new debt,
before I have paid the
Old Score. It is
now Noon, too late
for a Morning, too
soon for an Evening
Sacrifice. My Cor-
rupt Heart prompts
me to put off my
Prayers

Meditations. 55

Prayers till night,
But I know it too
well, or rather too ill
to trust it. I fear, if
till night I deferre
them, at night I shall
forget them. Be
pleased therefore now
to accept them. Lord
let not a few hours
the later, make a
breach : Especially
seeing (be it spoken,
not to excuse my Neg-
ligence but to implore
thy Pardon) a thous-
sand yeers in thy sight

D 4 are

56 *Personall*

are but as yesterday. I
promise hereafter by
thy Assistance to
bring forth fruit in
due Season. See how
I am ashamed the Sun
should shine on me,
who now newly start
in the Race of my
Devotions, when he
like a Gyant hath run
more then half his
Course in the Hea-
vens.

XXII.

XXII.

Lord,

THis day casually I
am fallen into a
bad company, & know
not how I came hither
or how to get hence.
Sure I am, not my Im-
providence hath run
me, but thy Provi-
dence hath led me in-
to this Danger. I
was not wandering in
any base by-path, but
walking in the high
way of my Vocation.

D 5 Where-

wherefore, Lord, thou
that calledst me hi-
ther, keep me here.
Stop their mouths
that they speak no
Blasphemy, or stop
my ears that I hear
none; or open my
mouth soberly to re-
prove what I hear.
Give me to Guard my
self, but Lord Guard
my Guarding of my
self. Let not the
smoak of their Bad-
nesse, put out my eyes,
but the shining of my
Inno-

Meditations. 59

Innocence lighten
theirs. Let me give
Physick to them, and
not take Infection
from them. Yea, make
me the Better for their
badnesse. Then shall
their bad Company,
be to me like the Dirt
of Oysters, whose
mud hath sope in it,
and doth rather
scour, then defile.

XXIII.

Lord,

OFten have I
thought with my
self, I will sinne but
this *one Sinne* more,
and then I will repent
of it, and of all the
rest of my Sinnes to-
gether. So *Foolish was*
I, and Ignorant. As if I
should be more able
to pay my Debts,
when I owe more: Or
as if I should say, I will
wound my friend
ONCE

Meditations. 61

once again, and then
I will lovingly Shake
hands with him. But
what if my Friend
will not Shake hands
with me? Besides, can
one Commit one Sin
more, and but one
Sinne more? Unclean
Creatures went by
Couples into the
* Arke. Grant Lord, * *Gen. 7.*
at this instant I may
break off my Badnesse;
Otherwise thou maist
justly make the last
Minute, wherein I do
Sinne.

62 *Personall*

Sinne on Earth, to be
the last Minute
wherein I shall Sinne
on Earth, and the first
wherein thou might'st
make me suffer in an-
other place.

XXIII.

Lord,

THe Preacher this
day came home to
my heart. A left
handed *Gibeonite*
with his * Sling, hit
not the Mark more
sure, then he my Dar-
ling

* *Judges*
20. 16.

Meditations. 63

ling Sinnes. I could
find no fault with his
Sermon, save onely
that it had too much
Truth. But this I
quarrelled at, that he
went farre from his
Text to come close to
me, and so was faulty
himself in telling me
of my faults. Thus
they will creep out at
small Crannies, who
have a mind to escape,
And yet I cannot de-
ny, but that that
which he spake,
(though

64 *Personall*

(though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in generall the Text at Large of every Preacher ? Yea, rather I should have Concluded, that if he went from his Text, thy goodnesse sent him to meet me, For without thy Guidance it had been impossible for him so truly

Meditations. 65

truly to have trac'd
the intricate turnings
of my deceitfull heart.

XXV.

Lord,

BE pleased to shake
my Clay Cottage,
before thou throwest
it down. May it totter
a while, before it doth
Tumble. Let me be
summon'd before I
am surpriz'd. Deliver
me from *Sudden Death*.
Not from *Sudden*
Death, in respect of it
self,

self, for I care not how short my passage be, so it be safe. Never any weary Traveler Complained, that he came too soon to his Journeys end. But let it not be Sudden in respect of me. Make me alwayes ready to receive Death. Thus no Guest comes unawares to him, who keeps a Constant Table.

Scripture



SCRIPTURE

Observations.

I

LORD,

IN the Parable of the
four sorts of Ground
whereon the Seed
was sown, the * last *Matth.*
alone proved fruitfull. 13.8.

There, the bad were
more then the good:
But amongst the Ser-

vants

68 *Scripture*

wants Two improved
* *Matth.* their * Talents, or
25. 18. Pounds, and * One
* *Luke* onely buried them.
19. 20. There the Good were
more then the Bad.
Again, amongst the
ten Virgins, five were
* *Matth.* wise, and five * Fool-
25. 2. ish: There the Good
and Bad were Equall.
I see that concerning
the number of the
Saints, in Comparison
to the Reprobates, no
Certainty can be col-
lected from these Pa-
rables.

rables. Good Reason,
for it is not their Prin-
cipall purpose to med-
dle with that point.
Grant that I may ne-
ver rack a Scripture
Similie, beyond the
true intent thereof.
Lest instead of Suck-
ing Milk, I squeez
Blood out of it.

II.

Lord,

THou didst intend
from all Eternity,
to make Christ the
Heire

70 *Scripture*

Heire of all. No danger of disinheriting him, thy onely Sonne, and so well deserving. Yet thou sayest to

* *Psal. 2.* him. * *Aske of me and I*
8.

will give thee, the Hea-
then for thine inheri-
tance, &c. This Ho-
mage he must do, for
thy Boon to beg it, I
see thy goodnesse
delights to have thy
favours sued for, ex-
pecting we should
crave, what thou in-
tendest we shall have;

That

Observations. 71

That so, though we cannot give a full price, we may take some paines for thy favours, and obtain them, though not for the merit, by the Meanes of our Petitions.

III.

Lord,

I Find that *Ezekiel* is in his Prophecies, stiled *Ninety Times*, and more, by this Appellation, *Sonne of man,*

72 *Scripture*

man, and yet surely,
not once oftner then
there was need for.
For he had more Visions
then any one (not
to say then all) of the
Prophets of his Time.
It was necessary there-
fore, that his Mortall
Extraction should
often be sounded in
his Eares, *Sonne of man*,
lest his frequent
Conversing with Visions,
might make him
mistake himself, to be
some Angell. A-
mongst

mongst other Revelations, it was therefore needfull, to reveale him to himself; Sonne of man, lest seeing many Visions might have made him blind with spirituall Pride. Lord, as thou increasest thy Graces in me, and Favours on me, so with them daily increase in my soul the Monitors, and Remembrancers of my Mortality. So shall my Soul be kept in a good

good Temper, and
humble deportment
towards thee.

IV.

Lord,

* *Gen.* 28 **I** Read how * *Jacob*
22. (then onely accom-
panied with his staffe)
vowed at Bethell, that
if thou gavest him but
Bread and Rayment, he
would make that place
thy House. After his re-
turn, the Condition
on thy side, was over-
performed, but the
Obliga-

Observations 75

Obligation on his
part, wholly neglected:
For when thou hadst
made his Staffe to
swell, and to break in-
to two Bands, he, after
his return, turn'd
* Purchaser, bought a * *Gen. 33*
field in *Shalem*, intend- 19.
ing there to set up his
rest. But thou art
pleased to be his Re-
membrancer in a new
Vision, and to spur
him afresh, who tired
in his Promise. * *Arise*, * *Gen. 35*
go to *Betbell* and make 1.

76 *Scripture*

there an Altar, &c.
 Lord, if rich *Jacob*
 forgot what poor
Jacob did promise, no
 wonder if I be bounti-
 full to offer thee, in
 my affliction, what I
 am niggardly to per-
 form in my Prosperi-
 ty. But O! take not
 advantage of the for-
 feitures, but be pleas-
 ed to demand Pay-
 ment once againe.
 Pinch me into the
 Remembrance of my
 promises, that so I
 may

may reinforce my old
Vows with new Re-
solutions.

V.

Lord,

I Read when our
Saviour was ex-
amined in the High
Priests Hall, that *Pe-*
ter stood without, till
John (being his
*Spokes-man to the * *John*.
Maid that kept the 18. 16.
door) procured his
Admission in. *John*
meant to let him out

E 3 of

78 *Scripture*

of the Cold, and not
to let him in to a
Temptation, but his
Courtesie in Intenti-
on, prov'd a mischief
in Event, and the Oc-
casion of his denying
his Master. O let
never my Kindnesse
concurre in the Re-
motest degree, to the
dammage of my
friend. May the
Chain which I sent
him for an Ornament,
never prove his Fet-
ters. But if I should
be

be unhappy herein, I
am sure thou wilt not
Punish my Good
will, but pity my ill
success.

VI.

Lord,

THE Apostle saith

to the * Corinthi- * 1 Cor.

ans, God will not suffer ^{10, 13.}

you to be tempted above

what you are able. But

how comes he to

Contradict himself,

by his own Confessi-

on, in his next Epistle?

E 4 Where

80 Scripture

Where, speaking of
his own sicknesse, he
* 2 Cor. 1 saith, * *We were pressed*
8. *out of Measure above*
strength. Perchance

this will be expound-
ed by propounding
another Riddle of the
same Apostles: Who

* Rom. 4. praising * Abraham,
18. saith, *that against hope,*
he beleev'd in hope. That
is, against Carnall
Hope, he beleev'd in
Spiritual Hope. So
the same wedge, will
serve to cleave the for-
mer

Observations. 81

mer difficulty. *Paul*
was pressed above his
Human, not above his
Heavenly Strength.
Grant Lord, that I
may not mangle, and
dismember thy Word,
but study it intirely,
comparing one Place
with another: For
Diamonds onely can
cut Diamonds, and no
such Comments on
the Scripture, as the
Scripture.

VII.

Lord,

I Observe that the vulgar Translation, reads the Apostles
 * 2 Pet. 1 Precept thus, * Give
 10. diligence to make your
 Calling, and Election
 sure by Good Works.
 But in our English
 Testaments these
 words by Good Works
 are left out. It
 grieved me at the first
 to see our Translation
 defective, but it of-
 fended

fended me afterwards,
to see the other Redundant. For those words are not in the Greek, which is the Originall. And it is an ill work, to put Good Works in, to the Corruption of the Scripture. Grant, Lord, that though we leave *Good Woorks* out in the Text, we may take them in, in our Comment, In that Exposition which our Practice is to make
on

on this Precept, in
our Lives and Con-
versations.

VIII.

Lord,

* *Matth.* I Find the Genealo-
1. 7, 8. gie of my * Saviour,
strangely Chequer-
ed with four remark-
able Changes in four
immediate Generati-
ons.

1 Rehoboham begat
Abiam; that is, a
bad

Observations. 85

bad Father, begat a bad Son.

2 *Abiam* begat *Asa*; that is, a bad Father, a good Sonne.

3 *Asa* begat *Iehosaphat*; that is, a good Father a good Sonne.

4 *Iehosaphat* begat *Ioram*; that is, a good Father, a bad Sonne.

I see Lord, from hence that my Fathers Piety cannot be entailed,

86 *Scripture*

tailed; that's bad
News for me. But I
see also, that Actuell
Impiety is not always
hereditary; that's good
News for my Sonne.

IX.

Lord,

WHen in my
daily Service I
read *Dauids* Psalmes,
Give me to alter the
Accent of my soul, ac-
cording to their seve-
rall Subjects: In such
Psalmes, wherein he
con-

Observations. 87

confesseth his Sinnes,
or requesteth thy Par-
don or praiseth for
former, or prayeth for
future favours, in all
these give me to raise
my soul to as high a
pitch as may be. But
when I come to such
Psalms, wherein he
curseth his Enemies,
O there let me bring
my soul down to a
lower note. For those
words were made only
to fit *David's* mouth. I
have the like breath,
but

but not the same Spirit to pronounce them. Nor let me flatter my self, that it is lawfull for me, with *David*, to curse thine Enemies, lest my deceitfull heart intitle all mine Enemies to be Thine, and so what was Religion in *David*, prove Malice in me, whil't I act Revenge under the Pretence of Piety.

X.

Lord,

I Read of the two
Witnesses, * And* Rev. II
When they shall have 7.
finished their Testimony,
the Beast that ascendeth
out of the bottomlesse
Pit, shall make Warre
against them, and
shall overcome them, and
kill them. They could
not be kil'd whil't
they were doing, but
when they had done
their worke; during
their

their employment
they were invincible.
No better Armour
against the darts of
Death, then to be bu-
sied in thy Service.
Why art thou so hea-
vie, O my soul? No
Malice of man can
Antidate my end a
Minute, whilst my
maker hath any work
for me to do. And
when all my daily
task is ended, why
should I grudge then
to go to Bed?

XI.

Lord,

I Read at the Transfiguration that * *Pe-* * *Matth.*
ter, James, and John, 17.1.
 were admitted to be-
 hold Christ; but *AN-*
drew was excluded.
 So again at the reviv-
 ing of the daughter
 of the ruler of the * *Sy-* * *Mark.*
nagogue, these three 5.37.
 were let in, and *AN-*
drew shut out. Lastly,
 in the * *Agony,* the * *Mark.*
aforesaid three, were 14.33.
 called

called to be witnesses thereof and still *Andrew* left behind. Yet he was *Peters* Brother, and a good man, and an Apostle, why did not Christ take the two pair of Brothers? was it not pittie to part them? But me thinks I seem more offended thereat, then *Andrew* himself was, whom I find to expresse no discontent, being pleased to be accounted a loyall Subject for the generall

Observations. 93

nerall, though he was
no favourite in these
particulars. Give me
to be pleased in my
self, and thankfull to
thee, for what I am,
though I be not
equall to others in
personall perfections.
For such peculiar Pri-
viledges are Courte-
sies from thee when
given, and no Injuries
to us when denyed.

XII.

Lord,

*S*aint Paul teacheth
the Art of heavenly
thrift, how to make
a new Sermon of an
Old. Many (* saith
he) walk, of whom I
have told you often, and
now tell you weeping, that
they are Enemies to the
Crosse of Christ. For-
merly he had told it
with his Tongue, but
now with his Tears,
formerly he taught it
with

" Phil.
3. 18.

Observations. 95

with his words, but
now with his weep-
ing. Thus new affe-
ctions make an old
Sermon new. May I
not, by the same pro-
portion, make an old
Prayer new? Lord,
thus long I have offer-
ed my Prayer drye
unto thee, now, Lord,
I offer it wet. Then
wilt thou own some
new Addition there-
in, when, though the
Sacrifice be the same,
yet the dressing of it,
is

is different, and being
steep't in his Tears,
who bringeth it unto
thee.

XIII.

Lord,

I Read of my Savi-
our, That when he
was in the wilder-
* *Matth.* nesse, * then the Devil
4. 11. leaveth him, and behold
Angels came and Min-
istred unto him. A great
change in a little time.
No twilight betwixt
night

night and day. No
Purgatory-condition
betwixt Hell and
Heaven, but instantly,
when Out Devill, In
Angell. Such is the
Case of every solitary
Soul. It will make
Company for it self.
A musing mind will
not stand Neuter a
Minute, but presently
side with Legions of
good or bad thoughts.
Grant therefore, that
my soul, which
ever will have some,
F may

may never have bad
Company.

XIV.

Lord,

I Read how *Cushi*,
and *Abimaaz* ran a
Race, who first
should bring Tidings
of Victory to *David*,
Abimaaze, though
last setting forth, came
first to his Journeys
end; Not that he had
the swifter feet, but
the better brains, to
chuse the way of most
advan-

advantage. For the
 Text *saith, So Ahi* 2 Sam.
 maaz ranne by the way 18.23.
 of the Plain, and over-
 went Cushi. Prayers
 made to God by
 Saints, fetch a need-
 lesse compasse about.
 That is but a rough
 and un-even way. Be-
 sides one Steep Pas-
 sage therein, question-
 able whether it can
 be climbed up, and
 Saints in Heaven,
 made sensible of what
 we say on Earth. The
 F 2 Way

100 *Scripture*

way of the plain, or plain way, both shortest, & surest is, Call upon me, in the time of Trouble. Such Prayers, (though starting last) will come first to the Mark,

XV.

Lord,

THis morning, I read a Chapter in the Bible, and therein observ'd a memorable Passage, whereof I never took
notice

notice before. Why now, and no sooner did I see it? Formerly, my Eyes were as open, and the Letters as Legible. Is there not a thin Vaile laid over thy Word, which is more rarified by Reading, and at last wholly worn away? Or was it because I came with more appetite then before? The Milk was alwayes there in the brest, but the Child till now

was not Hungry enough to find out the Teat. I see the Oile of thy Word will never leave Increasing whil'st any bring an empty Barrell. The Old Testament, will still be a New Testament to him, who comes with a fresh desire of Information.

XVI.

Lord,

* *Exod.*
12.41. **A**T the first
* Passcover, God
kept

kept touch with
the Hebrews very
Punctually : At the
end of the four hundred
and thirty yeers, in the self
same day it came to passe,
that all the Hosts of the
Lord went out of the
Land of Egypt. But at
the first Easter God
was better then his
word. Having pro-
mised, that Christ
should lye but three
dayes in the Grave, his
Fatherly Affection
did runne to relieve

F 4 him.

* *Rom.*
9. 28.

him. By a Charitable *Synechdoche*, two pieces of dayes were counted for whole ones. God did cut the work short in * righte-ousnesse. Thus the Measure of his Mercy under the Law was full, but it ranne over in the Gospel.

XVII.

Lord,

* *Heb. 13* 5. **T**He * Apostle diswadeth the Hebrews from Covetousness,

Observations. 105

ness, with this Argument, because God said, *I will not leave thee, nor forsake thee.* Yet I find not, that God ever gave this Promise to all the Jews, but he spake it onely to * *Ioshua* when * *Iosh.* first made Command-1, 5. er against the Canaanites. Which, (without violence to the Anallogie of faith) the Apostle applyeth to all good men in generall. Is it so that

F s we

we are Heirs apparant
to all promises made
to thy Servants in
Scripture. Are the
Charters of Grace
granted to them, good
to me? Then Will I
* Gen. 45 say with *Iacob* * *I have*
28. *enough*. But because I
cannot intitle my self
to thy promises to
them, except I immiz
tate their piety to thee;
Grant I may take as
much Care in follow-
ing the one, as Com-
fort by applying the
other

XVIII.

Lord,

I Read that thou
didst make * Grasse, * Gen. 1.
Herbs, & Trees, the 12.
third day. As for the
Sunne, * Moon, and * Gen. 1.
Stars, thou madest 16.
them on the fourth
day of the Creation.
Thus at first thou
didst confute the fol-
ly of such, who main-
tain that all Vegeta-
bles in their growth,
are inflaved to a Ne-
cessary,

cessary, and unavoidable dependance on the Influences of the Starres. Whereas Plants were even when Planets were not. It is false, that the Mary-gold follows the Sunne, whereas rather the Sunne follows the Mary-gold, as made the day before him. Hereafter I will admire thee more, and fear Astrologers lesse; Not affrighted with their

their dolefull predictions of Dearth and Drowth, collected from the Complexions of the Planets. Must the Earth of Necessity be Sad, because some ill-natured Starre is Sullen? as if the Grasse Could not grow without asking it leave. Whereas thy power, which made Hearbs, before the Starres, can preserve them without their propitions, yea;
against

110 *Scripture*
against their Malignant Aspects.

XIX.

Lord,

** Philemon.*
verse 22. I Read how Paul
writing from Rome,
spake to ** Philemon*,
to prepare him a lodging
hoping to make
use thereof, yet we
find not, that he ever
did use it, being Mar-
tyred not long after.
However he was no
loser, whom thou
didst lodge in a higher
Mansion

Observations. I I I

Mansion in Heaven:
Let me alwayes be
thus deceived to my
Advantage. I shall
have no Cause to
Complain, though I
never wear the new
Cloaths fitted for me,
if, before I put them
on, death cloath me
with Glorious Ima-
mortality.

XX.

Lord,

WHen our Savi^r
our sent his A^p
postles.

postles abroad to
Preach, he enjoyned

* *Matth.* them in one * Gospell,
10. 10. Possesse nothing, neither
Shooes, nor a staffe. But

it is said in another
* *Mark.* * Gospell, And he com-
6. 8. manded them, that they

should take nothing, for
their Iourney, save a
Staffe onely. The

Reconciliation is easie.
They might have a Staffe, to speak
them Travellours, not
Souldiers : One to
walk with, not to

Warre

Observations. 113

Warre with, a Staffe,
which was a Wand,
not a Weapon. But
Oh! In how dolefull
dayes do we live,
wherein Ministers are
not (as formerly)
arm'd with their
Nakednesse, but need
Staves, and Swords
too, to defend them
from violence.

XXI.

Lord,

I Discover an arrant
Lazineffe in my
Soul.

Soul. For when I am to read a Chapter in thy Bible before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands, from turning over the leaf, to measure the length thereof on the other side; If it swels to many Verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly Food,

Observations. 115

Food, I would not
Complain of the
greatest Masse of
Meat. Scourge, Lord,
this Lazinesse, out of
my Soul, make the
reading of thy Word,
not a Penance, but a
Pleasure unto me.
Teach me, that as
amongst many heaps
of Gold, all being e-
qually pure, that is the
best, which is the
biggest, so I may
esteem that Chapter
in thy Word, the
best

116 *Scripture*

best that is the
Longest.

XXII.

Lord,

I Find David making a Syllogisme, in Mode and Figure, Two Propositions he perfected.

* *Psal.* 18 *If I regard Wicked-*
66. *nesse in my heart,*
the Lord will not
hear me.

19 *But verily God hath*
heard me, he hath
attended to the
voice

Observations. 117

voice of my
Prayer.

Now I expected
that David should
have Concluded thus:

Therefore I regard
not wickednesse in
my heart.

But farre otherwise
he Concludes.

20 Blessed be God, who
hath not turned
away my Prayer
nor his Mercy from
me.

Thus David hath
deceived, but not
wronged

wronged me. I look't
that he should have
clapt the Crown on
his own, and he puts
it on Gods Head. I
will learn this Excel-
lent Logick, For I
like *Dauids* better then
Aristotles Syllogismes,
That whatsoever the
Premisses be, I make
Gods Glory the Con-
clusion.

XXIII.

Lord,

Wise * Agur made * Pro. 30
it his wish, 9.

Give me not poverty, lest I
steal, & take the Name of
my God in vain. He
saith not, Lest I steal,
and be caught in the
manner, and then be
stockt or whipt, or
branded, or forc'd to
four fold Restitution,
or put to any other
shamefull, or painfull
punishment. But he
saith,

120 *Scripture*

saith, lest I steal, and
take the name of my God
in vain, That is, lest
professing to serve
thee, I confute a good
Profession, with a
Bad Conversation.
Thus thy Children
count Sinne to be the
greatest Smart in Sin,
as being more sensi-
ble of the wound they
therein give to the
glory of God, then of
all the Stripes that
man may lay upon
them for punishment.

XXIV.

XXIV.

Lord,

I Read that when
my Saviour dispos-
sessed the Mans
* Sonne of a Devill, he * *Mark.*
enjoynd the Evil Spi- 9. 25.
rit to come out of him,
and enter no more into
him. But I find that
when my Saviour
himself was tempted
of * Satan, the Devill * *Luke 4.*
departed from him but 13.
for a Sason. Retreat-
ing, as it seemes, with
G mind

122 *Scripture*

mind to return. How came it to passe, Lord, that he who expell'd him finally out of others, did not propell him so from himself. Sure it doth not follow, that because he did not, he could not do it. Or that he was lesse able to help himself, because he was more Charitable to relieve others. No, I see my Saviour was pleased to shew himself a God in other mens matters,

Observations. 123

matters, and but a Man in such cases wherein he himself was concerned. Being contented still to be tempted by Satan, that his Suffering for us, might cause our Conquering through him.

XXV.

*Jannes and * Iambres * 2 Tim.*

the Apes of Moses 3. 8.

and *Aaron*, imitated them in turning their

G 2 Rods

124 *Scripture*

Rods into Serpents;
Onely here was the
difference : *Aarons*

* *Exod. 7* * Rod devoured their

12. Rods. That which
was Solid and Sub-
stantiall lasted, when
that which was slight,
and but seeming, va-
nished away. Thus
an Active Fancie in
all outward expressio-
ns may immitate a
lively Faith. For mat-
ter of Language, there
is nothing what Grace
doth do, but Wit can
Act.

Observations. 125

Act. Onely the difference appears in the Continuance : Wit is but for fits and flashes, Grace holds out, and is lasting ; And, Good Lord of thy Goodnesse, give it to every one that truly desires it.



HISTORICALL Applications.

I

THe English Embassadour some yeers since, prevailed so farre with the Turkish Emperour, as to perswade him to hear some of our English Musick, from which (as from all other

other liberal Sciences)
both He & his Nation
were naturally averſe.
But it happned that
the Muſitians were
ſo long in tuning
their Inſtruments,
that the Great Turk
diſtaſting their Tedi-
ouſneſſe, went away
in diſcontent, before
their Muſick began.
I am affraid, that the
differences, and diſ-
ſentions betwixt
Chriſtian Churches,
(being ſo long in

reconciling their discords) will breed in Pagans, such a distrelsh of our Religion, as they will not be invited to attend thereunto.

II.

A Sibill came to *Tarquinius superbus* King of Rome, and

* *M.* * offered to sell unto
Varro, Solinus, him three Tomes of
Plinius, her Oracles : But He,
Halicar. counting the price
&c. too

too high, refused to buy them. Away she went, and burnt one Tome of them. Returning, she asketh him, whether he would buy the two remaining at the same Rate; He refuseth again, counting her little better then frantick. Thereupon She burns the second Tome. And peremptorily asked him, whether he would give the Summe demand-

G s ed

ded for the all three,
for the one Tome re-
maining ; Otherwise
she would burn that
also, and He would
dearly repent it. *Tar-*
quin, admiring at her
constant Resolution,
and conceiving some
extraordinary worth
contained therein,
gave her Her De-
mand, There are
three Volumes of
Mans Time ; Youth,
Mans Estate, and
Old Age ; and Mini-
sters

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sters advise them, *to* Ephes.
redeem this Time. But 5. 16.
men conceive the
Rate they must give,
to be unreasonable,
because it will cost
them the Renoun-
cing of their Carnall
Delights. Hereupon
one Third Part of
their Life (Youth) is
consumed in the fire
of Wantonnesse. A-
gain, Ministers Coun-
sell men to redeem the
remaining Volumes
of their Life. They are
but

132 *Historical*

but derided at for
their paines. And
Mans Estate is also
cast away in the
smoak of Vanity. But
Preachers ought to
presse peremptorily
on old People, to re-
deem, now, or never,
the last Volume of
their Life. Here is the
difference: The *Sibill*
still demanded but
the same Rate for the
remaining Book; But
aged Folk (because
of their custom in sin-
ing

Applications. 133

ing) will find it harder and dearer, to redeem this, the last Volume, then if they had been Chapmen for all three at the first.

III.

IN Merianith Shire ^{* Giraldus Cambrensis.}
in ^{* Wales,} there be many Mountains, ^{& Cambrensis.}
whose hanging Top ^{den, in the}
come so close together, ^{description}
that shepheards, ^{on of}
sitting on severall ^{this}
Mountains ^{shire.}

Mountains may audibly discourse one with another. And yet they must go many miles, before their Bodies can meet together, by the reason of the vast hollow Valleys which are betwixt them. Our Sovereign, and the Members of his Parliament, at *London*, seem very neer agreed, in their Generall and Publike Professions; Both are for the *Protestant*

Applications. 135

testant Religion; Can they draw neerer? Both are for the Priviledges of *Parliament*; Can they come closer? Both are for the *Liberty of the Subject*; Can they meet Evener? And yet, alas, there is a great Gulf, and vast distance betwixt them which our sinnes have made, and God grant that our Sorrow may seasonably make it up again.

IV.

WHEN *John*, King of *France*, had Communicated the Order of the Knight-hood of the *Star*, to some of his Guard, Men of mean Birth and Extraction, the Nobility ever after disdained to be admitted into that degree, and so that Order in *France*, was extinguished. Seeing that
now

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now adayes, drinking,
and Swearing, and
Wantonnesse, are
grown frequent, even
with base beggerly
People, It is high
Time, for men of
Honour, who Con-
sult with their Credit,
to desist from such
finnes. Not that I
would have Noble
Men, invent New
vices, to be in Fashi-
on with themselves
alone : But forsake
Old Sinnes, grown
Common

138 *Historicall*

common with the
meanest of People.

V.

Long was this
Land wasted
with Civill Warre, be-
twixt the two Houses
of York and Lan-
caster, till the red Rose
became white with
the Blood it had lost,
and the white Rose,
Red, with the Blood it
had shed. At last, They
were united in a hap-
py

py Marriage, and
their joynt-Titles are
wilted together in
our Gracious Sove-
raign. Thus there
hath been a Great dif-
ference betwixt learn-
ed Men, wherein *the*
dominion over the Crea-
ture is founded. Some
putting it in Nature,
others placing it in
Grace. But the true
Servants of God have
an unquestioned
Right thereunto. See-
ing both Nature and
Grace,

Grace, the first and Second *Adam*, Creation, and Regeneration are contained in them. Hence their Claime is so clear, their Title is so true, Ignorance cannot doubt it, Impudence dare not deny it.

VI.

THE Roman Senators conspired against *Julius Cæsar* to kill him : That very
next

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next morning *Artemi-*
dorus, * *Cæsar's* friend, * *Plu-*
delivered him a Pa- *tarch.*
per, (desiring him to *in lul.*
peruse it,) wherein *Cæsar.*
the whole plot was
discovered: But *Cæsar*
complemented his
life away, being so
taken up, to return the
salutations of such
People as met him in
the way, that he
pocketed the Paper,
among other Petiti-
ons, as unconcerned
therein, and so going
to

to the Senate house,
was slain. The
World, Flesh, and
Devill have a designe
for the destruction of
men. We Ministers,
bring our People a
Letter, Gods Word,
wherein all the Con-
spiracy is revealed.
*But who hath believed
our Report?* Most
men are so busie
about worldly de-
lights, they are not at
leisure to listen to us,
or read the Letter, but
thus,

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thus, alas, runne head
long to their own
Ruine and Destruction.
on.

VII.

IT is reported of
Philip the Second,
King of *Spain*, That
besieging the Town
of *St. Quintine*, and
being to make a
breach, he was forced
with his Cannon to
batter down a small
Chappell on the
Wall,

Wall, dedicated to Saint *Laurence*. In Reparation to which Saint, he afterwards built and Consecrated unto him that famous Chappell in the *Escaviall* in *Spain*, for workmanship, one of the wonders in the World. How many Churches and Chapels of the God of Saint *Laurence*, have been laid waste in *England*, by this wofull Warre. And which is more,

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more, (and more to be lamented) how many living Temples of the Holy Ghost, Christian People, have therein been causelessly and cruelly destroyed. How shall our Nation be ever able to make Recompence for it. God of his Goodnesse forgive us that Deft which we of our selves are not able to satisfie.

* *Sir*

John Hey-

wood, in

the life of

Edward

the 6.

IN the dayes of King
* *Edward* the sixt, the
L. Protector march't
with a Powerfull
Army into *Scotland*, to
demand their young
Queen *Mary* in Mar-
riage to our King, ac-
cording to their Pro-
mises. The Scotch
refusing to do it, were
beaten by the English
in *Musborough* fight.
One demanded of a
Scotch

Scotch Lord, (taken
Prisoner in the Battell) Now Sir, how
do you like our Kings
Marriage with your
Queen. *I alwayes,*
(quoth he) *did like*
the Marriage, But I
do not like the wooing,
that you should fetch
a Bride with Fire and
Sword. It is not en-
ough for men to pro-
pound Pious Projects
to themselves, if they
go about by indirect
Courses to compasse
H 2 them.

them. Gods own
 Work must be done
 by Gods own wayes:
 Otherwise we can
 take no Comfort in
 obtaining the end, if
 we cannot justifie the
 means used thereunto.

IX.

A *sagamore*, or
 petty King in
Virginia, guessing the
 Greatnesse of other
 Kings by his own, sent
 a Native hither, who
 under

understood English. Commanding him to score upon a Long Cane (given him of Purpose to be his Register) the number of English men, that thereby his Master might know the strength of this our Nation. Landing at *Plimouth*, a Populous Place, (and which he mistook for all *England*) he had no leisure to eat, for notching up the men he met. At

Exeter, the difficulty of his Task was increased; Coming at last to *London* (that Forest of People) he brake his Cane in Pieces, perceiving the impossibility of his employment. Some may conceive that they can reckon up the Sinnes they commit in one day. Perchance they may make hard Shifts to Summe up their notorious ill deeds: More difficult it is, to
score

Applications. 151

score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with * David, Who can * Psal. tell how oft he offendeth; 19. 12. Lord cleanse me from my secret finnes.

X.

Martin de Golin, * Mun-
Master of the sters Cos-
Teutonick Order, mography
was taken Prisoner by 3. Book.
the Prussians, and des Page 878
H 4 liyered

livered bound, to be
beheaded. But he per-
swaded his Execu-
tioner (who had him
alone) first to take off
his Costly Cloaths,
which otherwise
would be spoil'd with
the sprinkling of his
Blood. Now the Pris-
oner, being partly un-
bound, to be un-
cloath'd, and finding
his Arms somewhat
loos'ned, strake the
Executioner to the
Ground, kil'd him
after-

Applications. 153

afterwards with his
own sword, and so
regained both his life
and Liberty. * *Christ* * *John 16*
bathe Overcome the 33.

World, and delivered
it to Us, to destroy it.
But we are all *Achans*
by Nature; and the
Babylonish Garment
is a Bait for our Co-
vetousnesse: Whil'st
therefore we seek to
take the Plunder of
this *World's Ward-*
robe, we let go the
Mastery we had for-

H 5 merly

merly of it. And too often, that which Christ's Passion made our Captive, our Folly makes our Conquerour.

XI.

** Camb-* I Read how Pope
den Brit: ** Pius* the fourth,
in Kent. had a great Ship
 richly Loaden, Land-
 ed at *Sandwich* in
Kent, where it sudden-
 ly sunk, and so, with
 the Sands, choaked up
 the Harbour, that ever
 since

Applications. 155

since that place hath
been deprived of the
benefit thereof. I see
that happinesse, doth
not alwayes attend the
Adventures of his
Holinesse. Would he
had carried away his
Ship, and left us our
Harbour. May his
Spiritual Merchandize
never come more
into this Island, But
rather sink in *Tiber*,
then Saile thus farre,
bringing so small
Good, and so great

Ans

Annoyance. Sure he
is not so happy in
opening the doors of
Heaven, as he is un-
happy to obstruct
Havens on Earth.

XII.

Gualterus
Mappaus
de nugis
Curiali-
um.

Ieffery Arch-Bishop
of York, and base Son
to King Henry the
second, used proudly
to protest by his faith,
and the Royalty of the
King his Father. To
whom one said, You
may sometimes, Sir,

Applications. 157

as well remember what
was the honesty of
your Mother. Good
men when puffed up
with Pride, for their
heavenly Extraction,
and Paternall descent,
how they are Gods
Sonne by Adoption,
may seasonably call to
mind, the Corruption
which they carry a-
bout them. * I have * *Iob. 17.*
said to the worm, ^{14.}
thou art my Mother.
And this Considera-
tion, will temper their
Souls

158 *Historicall*
Soules with humility.

XIII.

I Could both Sigh,
and Smile, at the
Simplicity of a Native
American, sent by a
Spaniard, his Master,
with a Basket of
Figgs, and a Letter
(wherein the Figgs
were mentioned) to
carry them both to
one of his Masters
friends. By the way,
this Messenger eat
up the Figgs, but de-
livered

Applications. 159

livered the Letter,
whereby his deed was
discovered, and he
foundly punished. Be-
ing sent a Second
Time on the like Mes-
sage, he first took the
Letter (which he con-
ceived had Eyes, as
well as a Tongue) and
hid it in the Ground,
sitting himself on the
place where he put it;
and then securely fell
to feed on his Figgs,
presuming that that
Paper which saw no-
thing

thing, could tell nothing. Then taking it again out of the ground, he delivered it to his Masters Friend, whereby his fault was perceiv'd, and he worse beaten then before. Men Conceive they can manage their sinnes with Secrefie. But they carry about them a Letter, or Book rather, written by Gods

* *Rom. 2.* Finger, their * *Conscience*, bearing witnesse

15.

Applications. 161

to all their Actions.
But sinners being
often detected and ac-
cused, hereby grow
wary at last, and to
prevent this speaking
Paper for telling any
Tales, do Smother,
Stifle and Suppress it,
when they go about
the Committing of
any Wickednesse. Yet
Conscience, (though
buried for a time in
Silence,) hath after-
wards a Resurrection,
and discovers all to
their

their greater Shame,
and heavier Punish-
ment.

XIV.

Iohn Courcy, Earl of
Ulster in *Ireland*, en-
deavoured fifteen se-
verall Times, to saile
over thither, and so
often was beaten back
again, with bad Wea-
ther. At last he expo-
stulated his Case with
God in a * Vision,
& Complaining of hard
Measure, That having
built and repaired so
many

* *Annales*
Hyber-
nici, in
Anno
1204. &
Camb-
dens
Britt.
pag. 797.

Applications. 163

many Monasteries to
God and his Saints, he
should have so bad
successe. It was an-
swered him, That this
was but his just Pu-
nishment, because he
had formerly put out
the Image of the *Tri-^{Lave}-
nity, out of the Ca^{fully}-
thedrall Church of ^{presume}
^{to apply a}
^{Popish}
^{Vision to}
^{confute a}
^{Popish}
^{Practice.}
Down, and placed the
picture of Saint Pa-
trick in the room
thereof. Surely, God
will not hold them
Guiltlesse, who juttle
him

him out of his Temple, and give to Saints that Adoration, due alone to his divine Majesty.

XV.

THe *Lybians* kept all Woemen in Common. But when a Child was born, they used to send it to that Man to maintain (as Father thereof) whom the Infant most resembled in his Complexion. Satan and
my

Applications. 165

my sinfull Nature enter-Common in my
soul, in the causing of
Wicked Thoughts.
The Sonnes by their
Faces speak their
Syres. Proud, Wan-
ton, Covetous, En-
vious, Idle thoughts,
I must own to come
from my self. God
forgive me, it is vain
to deny it, those Chil-
dren are so like to their
Father. But as for
some hideous horri-
ble Thoughts, such as

166 *Historicall*

I start at the Motion
of them, being out
of the Road of my
Corruption, (and yet
which way will not
that wander?) So that
they smell of Hells
Brimstone about
them: These fall to
Satans lot to Father
them. The Swarthy
Blacknesse of their
Complexion plainly
shewes who begat
them, not being of
Mine Extraction, but
His Injection.

XVI.

M*Arcus Manlius* deserved exceedingly well of the Roman State, having valiantly defended their Capitol. But afterward, falling into disfavour with the People, he was Condemned to death. However the People would not be so unthankfull as to suffer him to be executed in any place, from whence

whence the Capitoll might be beheld. For the Prospect thereof prompted them with fresh Remembrance of his former merits. At last, they found a low Place, in the * Petiline-Grove, by the River-Gate, where no Pinnacle of the Capitoll could be perceived, and there he was put to Death. We may admire how men can find in their hearts to sinne against God.

* *Livie*
libro
Sexto,
Cap. 20.

God. For we can find no one place in the whole world, which is not markt with a Signall Character of his mercy unto us. It was said properly of the Jews, but is not untrue of all Christians, that they are Gods Vineyard. *And* God* 1 sa. 5.*
fenced it, and gathered 2.
out the Stones thereof,
and planted it with the choicest Vine, and built a Tower in the midst thereof; and also digg'd a
I Wine-

Wine-pretse therein,
Which way can men
look, and not have
their Eyes met with
the Remembrance of
Gods Favour unto
them. Look about
the Vineyard, *it is*
fenced, look without it,
the Stones are cast out;
look within it, *it is*
planted with the choicest
Vine; look above it, a
Tower is built in the
midst thereof; look be-
neath it, a *Wine-pretse*
is digg'd. It is impossib
ble

ble for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man ! And as there is no place, so there is no time for us to sin, without being at that instant beholden to him. We owe to him that *We are*, even when we are Rebelligious against him.

XVII.

A Duell was to be fought, by consent

** Annales* sent of both ** Kings*
Hyber- betwixt an English,
nici, in and a French Lord.
Anno
 1204. & The aforesaid *John*
Camb- Courcy Earl of *Ulster*,
dens was chosen Champi-
Britt. on for the English: A
 pag. 797. Man of great Sto-
 mack and Strength,
 but lately much
 weak'ned by long Im-
 prisonment. Where-
 fore, to prepare him-
 self before hand, the
 King allowed him
 what Plenty and Va-
 riety of Meat, he was
 pleased

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pleased to eat. But
the Monsieur (who
was to encounter him)
hearing what great
Quantity of Victuals
Courcy did daily dea
vour, and thence col
lecting his unusuall
Strength, out of fear,
refused to fight with
him. If by the Stand
ard of their Cups, and
Measure of their
drinking, one might
truly inferre Souldi
ers Strength by rules
of Proportion, most

I 3 - vast,

vast, and valiant
Atchievements, may
justly be expected
from some Gallants of
of these times.

XIII.

I Have heard that the
Brook neer *Lutter-*
worth in *Lestershire*
into which the Ashes
of the burnt Bones of
Wickliffe were cast.
never since doth
drown the Meadow
about it. Papists ex-
pound

pound this to be, because God was well pleased with the Sacrifice of the Ashes of such a Heretick. Protestants ascribe it rather to proceed from the vertue of the dust of such a Reverent Martyr. I see tis a *Case for Friend*. Such Accidents signifie nothing in themselves, but according to the pleasure of Interpreters. Give me such Solid reasons, where-

* *Eccles.*
10.11

on I may rest and
relyc. * *Salomon* saith,
The words of the wise
are like nailes, fastned by
the Masters of the Assem-
bly. A Naile is firm,
and will hold driving
in, and will hold dri-
ven in. Send me such
Arguments. As for
these Waxe Topicall
devises, I shall never
think worse or better
of any Religion for
their Sake.

XIX.

A *Alexander* the
 * Great, when a * *Plu-*
 Child, was check'd by *tarch. in*
 his Governour *Leoni-the life of*
das, for being over-*Alex.*
 profuse in spending *the*
 Perfumes : Because *Great.*
 on a day, being to sa-
 crifice to the Gods, he
 took both his hands
 full of *Frankinsence*,
 and cast it into the
 fire. But afterwards,
 being a man, he con-
 quered the Countrey
 I s of

178 *Historicall*

of *Indea*, (the Fountaine, whence such Spices did flow) he sent *Leonidas* a Present of five hundred Talents weight of *Frankincense*, to shew him, how his former Prodigality, made him thrive the better in Success, and to advise him to be no more niggardy in Divine Service. Thus they that sow plentifully, shall reap plentifully, I see there is no such way
to

Applications. 179

to have a large heart, as
to have a large heart.
The free giving of the
Branches of our pre-
sent Estate to God,
is the readiest means
to have the Root in-
creased for the future.

XX.

THE Poets Fable,
that this was one
of the Labours im-
posed on *Hercules*, to
make clean the *Au-*
geian Stable, or Stall
rather. For therein
(they

180 *Historical*

(they said) were kept
three thousand Nine,
and it had not been
cleansed for thirty
yeers together. But
Hercules, by letting
the River *Alphens* in
to it, did that with
ease, which before
was conceived impos-
sible. This Stall, is
the pure Embleme of
my impure Soul,
which hath been de-
filed with Millions of
Sinnes, for more then
thirty yeers together.

Oh !

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Oh! that I might by a lively faith, and unfeigned repentance, let the Stream of that fountain into my soul, *which is opened for Iuda and Ierusalem.* It is impossible by all my pains to purge out my uncleanness. which is quickly done by the Rivolet of the Blood of my Saviour

XXI.

THE Venetians
shewed the Treasure

sure of their State, being in many great Coffers, full of Gold and Silver to the Spanish Ambassadour. But the Ambassadour peeping under the bottome of those Coffers, demanded, Whether that their Treasure did daily grow, and had a Root for such (saith he) *my Masters Treasure hath*, meaning both his Indies. Many men have attained to a great

Applications. 183

great height of Piety,
to be very abundant
& rich therein. But all
theirs is but a Cistern,
not Fountain-Grace,
onely Gods Goodnesse
hath a Spring of it
self, in it self.

XXII.

THE Sidonian ** Justin.*
Servants agreed *lib. 18.*
amongst themselves, *Pag.*
to chuse him to be *196.*
their King, who that
morning, should first
see the Sunne. Whil'st
all

184 *Historicall*

all others were gazing
on the East, one alone
lookt on the West;
Some admir'd, more
mock't him, as if he
look't on the Feet,
there to find the Eye
of the Face. But he
first of all discovered
the light of the Sunne,
Shining on the Tops
of houses. God is
seen sooner, easier,
clearer in his Opera-
tions, then in his Es-
sence. Best beheld by
Reflection in his
Creatures.

Applications. 183

Creatures. For the invisible things of him, from the Creation of the *World, are cleerly seen * Rom. 1. being understood by the 20. things that are made.

XXIII.

AN Italian Prince, as much delighted with the Person, as grieved with the Prodigality of his eldest Sonne; commanded his Steward to deliver him no more Money, but what the young Prince

Prince should tell his own self. The young Gallant fretted at his heart, that he must buy Money at so dear a Rate, as to have it for telling it. But, (because there was no Remedy) he set himself to his Task, and being greatly tired with telling a small Summe, he brake off into this Consideration. Money may speedily be spent, but how tedious, and troublesome is

Applications. 187

is it to tell it. And by
Consequence how much
more difficult to get it.
Men may Commit
sinne presently, plea-
santly, with much
Mirth, in a Moment.
But O that they
would but seriously
consider with them-
selves how many their
offences are, and sad-
ly fall a counting
them. And if so hard
truly to summe their
sinnes, sure harder
sincerely to sorrow
for

for them. If to get
their number be so
difficult, what is it to
get their Pardon?

XXIV.

* *Coten-
ham.*

I Know the Village
in Cambridge-shire,
* wherein there was
a Crosse, full of Imag-
ery; Some of the
Images were such, as
that People, not
foolishly factious, but
judiciously consciens-
tious, took just excep-
tion at them. Hard by,
the

Applications. 189

the Youths of the
Town erected a May-
pole, and to make it
of Proof, against any
that should endeavour
to cut it down, they
armed it with Iron,
as high as any could
reach. A violent
Wind happened to
blow it down, which
falling on the Crosse,
dashed it to pieces. It
is possible, what is
Counted Propha-
nesse, may accidental-
ly correct Superstiti-
on.

on. But I could heartily wish that all pretenders to Reformation, would first labour to be good themselves, before they go about the amending of Others.

XXV.

** Plutarch. in Theseo* I Read that *Aegaeus* the Father of ** Theseus* hid a Sword, & a paire of Shooes, under a great Stone. And left word with his wife, (whom he left with

d with Child) that
ll when the Sonne she
s should bear, was able
t to take up that Stone,
d weild that Sword, and
e wear those Shooes,
e then she should send
him to him. For by
these Signes, he would
own him for his own
Sonne. Christ hath
left in the Custody of
the Church, our Mo-
ther, the Sword of the
Spirit, and the Shooes
of a Christian Con-
versation, the same,
which

which he once wore himself, and they must fit our Feet, yea, and we must take up the weight of many heavy Crosses, before we can come at them. But when we shall appear before our Heavenly Father, bringing these Tokens with us, then, and not before, he will acknowledge us to be no Bastards but his True-born Children.



MIXT

Contemplations.

I.

WHen I look on
 a Leaden Bul-
 let, therein I can read
 both Gods Mercy, and
 Mans Malice. Gods
 Mercy, whose Provi-
 dence foreseeing, that
 men, of Lead, would
 K *make*

make Instruments of Cruelty, didst give that mettall a Medicinall Vertue; As it hurts, so it also heals; and a Bullet sent in by mans Hatred into a fleshly and no Vitall Part, will (with ordinary Care and Curing) out of a naturall Charity, work it's own way out. But Oh! how devillish were those men, who, to frustrate and defeat his Goodnesse, and to Coun-

Contemplations. 195

Countermand the
healing power of
Lead, first found the
Champing and Im-
poysoning of Bullets.
Fools, who accompt
themselves honour-
ed with the shamefull
Title of being the
Inventors of Evil

** Things, in deavouring * Rom. i.*
to Out-infinite Gods 30.

Kindnesse, with their
Cruelty.

II.

I Have heard some Men (rather causelessely Captious, then judiciously Criticall) cavil at Grammarians, for calling some Conjunctions, *Disjunctive*, as if this were a flat Contradiction, Whereas, indeed, the same Particle may conjoyn words, and yet disjoyn the sence. But alas, how sad is the present condition
of

Contemplations. 197

of Christians, who have a *Communion*, *disuniting*. The Lords Supper, ordained by our Saviour to conjoyn our Affections, hath disjoyned our Judgements. Yea, it is to be feared, lest our long quarrels about the *manner of his Presence*, cause the matter of his Absence, for our want of Charity to receive him.

K 3 III.

III.

I Have observed, that Children, when they first put on new Shooes, are very curious to keep them clean. Scarce will they set their foot on the Ground, for fear to dirty the Soles of their Shooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day, they will tram-
ple

Contemplations. 199

ple with the same
Shoocs in the Mire up
to the Anckles. Alas,
Childrens play is our
Earnest. On that day
wherein we receive
the *Sacrament*, we are
often over-precize,
scrupling to say, or
do, those things
which lawfully we
may. But we, who are
more then Curious
that day, are not so
much as Carefull the
next. And too often,
(what shall I say) go

* *Psal.*
28. 4.

on in sinne, up to the
Anckles, yea, our sins
go * *over our Heads.*

IV.

I Know some Men
very desirous to see
the Devill, because
they conceive such an
Apparition would
be a Confirmation of
their Faith. For then,
by the Logick of Op-
posites, they will con-
clude, There is a God,
because there is a De-
vill. Thus they will
not

Contemplations. 201

not believe there is a
Heaven, except Hell
it self be deposed for a
Witnesse thereof.
Surely such mens
Wishes are vain, and
Hearts are wicked: For
if they will not believe,
having *Moses*, and the
Prophets, and the A-
postles, they will not
believe, no, if the De-
vill from Hell appears
unto them. Such Ap-
paritions, were never
ordained by God, as
the means of Faith. Be-

K 5 sides,

sides, Satan will never shew Himself, but to his own advantage. If, as A Devill, to fright them, If as an Angell of light, to flatter them, how ever to hurt them. For my part I never desire to see him. And O! (if it were possible) that I might never feel him in his motions, and Temptations: I say, let me never see him, till the day of Judgement, where he shall

Contemplations. 203

shall stand Arreigned
at the Barre, and Gods
Majesty sit Judge on
the Bench, ready to
condemn him.

V.

I Observe, that Anti-
quaries, such as prize
Skill above Profit,
(as being rather Cu-
rious, then Covetous)
do preferre the Brasse
Coyns of the Ro-
man Emperours, be-
fore those in Gold and
Silver, Because there is
much

much falsenesse and
forgery daily detected,
(and more suspected)
in Gold and Silver
Meddals, as being
commonly cast and
Counterfeited; Where-
as Brasse Coyns, are
presumed upon, as
true and antient, be-
cause it will not quit
cost for any to Coun-
terfeit them. Plain
dealing. Lord, what
I want in Wealth, may
I have in sincerity. I
care not how mean
Mettall

Contemplations. 205.

Mettall my Estate be
of, if my Soul have the
true Stamp, really im-
pressed with the un-
feigned Image of the
King of Heaven.

VI.

Looking on the
Chappell of King
Henry the seventh, in
Westminster, (God
grant I may once
again see it, with the
Saint, who belongs to
it, Our Sovereign,
there in a wel con-
ditioned

ditioned Peace) I say
looking on the out-
side of the Chappell, I
have much admired
the Curious Work-
manship thereof. It
added to the Wonder,
that it is so shadow-
ed with mean Houses,
well nigh on all sides,
that one may almost
touch it, as soon as
see it. Such a Struc-
ture needed no Base
Buildings about it, as
foiles to set it off. Ra-
ther this Chappell
may

Contemplations. 207

may passe for the
Embleme of a great
Worth, living in a
private way. How is
he pleased with his
own Obscurity,
whil'st others, of lesse
desert, make greater
Shew. And whil'st
Proud People stretch
out their Plumes in
Ortentation, he useth
their Vanity for his
Shelter; more pleased
to have worth, then
to have others take
Notice of it.

VII.

THe Mariners at Sea count it the sweetest perfume, when the Water in the Keel of their Ship doth stinke. For hence they conclude, that it is but little, and long since I ak't in. But it is wotfull with them, when the Water is felt before it is smelt, as fresh flowing in upon them, in abundance. It is the best flavour
in

Contemplations. 209

in a Christian Soul,
when his Sinnes are
loathsome and offen=
five unto him. An
happy Token that
there hath not been of
late in him any insena=
sible supply of hain=
nous offences, because
his Stale Sinnes, are
still his new and daily
Sorrow.

VIII.

I Have sometimes
considered in what
a Troublesome Case
is

is that Chamberlain, in an Inne, who being but one, is to give Attendance to many Guests. For suppose them all in one Chamber, yet if one shall Command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up Stairs, and another to go down Stairs, and all in the same

Contemplations. 211

same instant, how
would he be distract-
ed to please them all.
And yet such is the
sad Condition of my
soul, by Nature; Not
onely a Servant but a
Slave unto Sin. Pride
calls me to the Win-
dow, Gluttony to the
Table, Wantonnesse
to the Bed, Lazinesse,
to the Chimney, Am-
bition Commands me
to go up Stairs, and
Covetousnesse to
come down. Vices I
see

see, are as well Contrary to themselves, as to Vertue. Free me, Lord, from this distracted Case, fetch me from being Sinnes Servant to be thine, whose Service is perfect freedom, for thou art but One and Ever the same; and alwayes enjoynes Commands agreeable to themselves, thy Glory, and my Good.

IX.

I Have observed, that
Towns, which have
been casually Burnt,
have been Built again
more beautifull then
before: Mud-walls,
afterwards made of
Stone; and Roofs,
formerly but thatch't,
after advanced to be
tiled. The * Apostle* ^{1 Pet.}
tels me, *that I must not* 4. 12.
think strange concerning
the fiery Triall which is
to happen unto me. May
I

I likewise prove improved by it. Let my renewed Soul, which Grows out of the Ashes of the Old man, be a more firm fabrick, and stronger, structure: So shall affliction be my Advantage.

X.

** Matt. 6* **O**UR Saviour saith,
3. ** When thou doest Almes, let not thy left hand know, what thy right hand doth. Yet one may*

Contemplations, 215

may Generally observe, that Almshouses are Commonly built by *High-way-sides*, the ready road to Ostentation. However, farre be it from me, to make bad Comments on their Bounty : I rather interpret it, that they place those houses so publikely, thereby not to gain applause, but Immitation. Yea, let those, who will plant pious works, have the liberty

liberty to choofe their
own Ground. Efpeci-
ally in this Age,
wherein we are likely,
neither in by wayes or
Higb-wayes to have
any works of mercy,
till the whole King-
dom be speedily turne
ed into one great
Hofpitall, and Gods
Charity onely able to
relieve us.

XI.

How wrangling
and litigious
were

Contemplations. 217

were we in the time of
Peace? how many
Actions were created
of nothing, Suits we
had Commenced,
about a mouthfull of
Grasse, or a handfull of
Hey. Now he, who
formerly would sue
his Neighbour, for
Pedibus Ambulando, can
behold his whole
Feild lying waste, and
must be content, We
see our goods taken
from us, and dare say
nothing, not so much

L as

as seeking any legall Redresse, because Certain not to find it. May we be restored in due Time to our former Properties, but not to our former Peevishness. And when Law, shall be again awaked (or rather revived) let us expresse our Thanks to God, for so great a Gift by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly

berly to right our
selves in matters of
moment.

XII.

Almost twenty
yeers since I
heard a profane Jest,
and still remember it.
How many Pious
Passages, of farre later
date, have I forgotten?
It seems my Soul is
like a filthy Pond,
wherein Fish dye
soon, and Froggs live
long. Lord, raze
L 2 this

this profane Jest out
of my Memory. Leave
not a Letter thereof
behind, lest my Cor-
ruption (an apt
Scholler) guesse it
out again, and be
pleased to write some
pious Meditation in
the place thereof. And
grant, Lord, that for
the time to come, (be-
cause such bad Guests
are easier kept out,
then cast out) that I
may be carefull, not to
admit, what I find so
difficult

Contemplations. 221
difficult to expell.

XIII.

I Perceive there is in
the world a good
Nature, falsely so
called, as being no-
thing else, but a facill
and flexible *Disposition*,
wax for every impres-
sion. What others are
so bold to beg, they
are so bashfull as not
to deny. Such *Ofiers*,
can never make
Beams to bear Stresse,
in Church and State.

L 3 If

If this be *good Nature*,
let me alwayes be a
Clown. If this be
good Fellowship, let me
alwayes be a Churle.
Give me to set a Stur-
dy *Porter* before my
Soul, who may not
equally open to every
Commer. I cannot
conceive, how he can
be a *Friend* to any,
who is a friend to all,
and the worst *Foe* to
himself.

XIV.

HA, is the Interjection of Laughter. *Ab*, is an Interjection of Sorrow. The difference betwixt them very small, as consisting onely in the Transposition of what is no Substantiall Letter, but a bare Aspiration. How quickly in the Age of a Minute, in the very turning of a Breath, is our Mirth

L 4 chang'd

chang'd into Mourning.

XV.

I Have a great friend,
I whom I endeavour
and desire to please,
but hitherto all in
vain: The more I seek,
the further off I am,
from finding his fa-
vour. Whence comes
this miscarriage? Are
not my Applications
to man, more frequent
then my Addresses to
my Maker? Do I not
love

Contemplations. 225

love his Smiles, more
then I fear Heavens
Frowns? I confesse, to
my Shame, that some-
times his Anger hath
grieved me more then
my Sinnes. Hereaf-
ter, by thy Assistance,
I will labour to ap-
prove my wayes in
Gods presence; So
shall I either have, or
not need his friend-
ship, and either please
him with more ease, or
displease him with
lesse danger.

XVI.

THIS Nation is
scourged with a
wasting Warre, Our
Sinnes were ripe;
God could no longer
be Just, if we were
Prosperous. Blessed
be his Name, that I
have suffered my
Share in the Calamities
of my Countrey.
Had I poised my self
so politickly betwixt
both Parties, that I
had suffered from nei-
ther,

Contemplations. 227

ther, yet could I have
took no Contenta
ment in my safe escap-
ing. For why should I,
equally ingaged with
others in Sinning, be
exempted above them
from the punishment.
And seeing the bitter
Cup, which my breas-
thren have pledg'd, to
passe by me, I should
fear it would be fill'd
again, and returned
double, for me to
drink it. Yea, I
should suspect, that I
were

were reserved alone,
for a greater Shame
and Sorrow. It is
therefore some com-
fort that I draw in the
same Yoak with my
Neighbours, & with
them joyntly bear the
Burthen which our
Sins joyntly brought
upon us.

XVII.

WHen, in my
privat Prayers,
I have been to con-
fesse my bosome Sins
unto

Contemplations. 229

unto God, I have
been loath to speak
them aloud. Fearing
(though no men
could) yet that the
Devill would over-
hear me, and make use
of my words against
me. It being Pro-
bable, that when I
have discovered the
weakest Part of my
Soul, he would assault
me there. Yet, since
I have considered, that
therein I shall tell
Satan no News,
which

which he knew not before. Surely I have not managed my *Secret Sinnes* with such privacy, but that he, from some Circumstances, collected what they were. Though the fire was within, he saw some smoake without. Wherefore, for the future, I am resolved, to Acknowledge my darling faults, though alone, yet aloud; That the Devill who rejoyced

Contemplations. 231

joyced in, partly,
knowing of my Sins,
may be grieved more
by hearing the Expres-
sion of my Sorrow.

As for any ad-
vantage he may
make from my Con-
fession, this Com-
forts me. Gods
Goodnesse in Assist-
ing me, will be above
Satans Malice in As-
saulting me.

XVIII.

IN the mid'st of my
Morning Prayers, I
had

had a good Meditation, which since I have forgotten. Thus much I remember of it, that it was pious in it self, but not proper for that time. For it took much from my Devotion, and added nothing to my Instruction, and my soul, not able to intend two things at once, abated of it's fervency in Praying. Thus snatching at two Employments,

Contemplations. 233

I held neither well.
Sure this Meditation
came not from him,
who is the God of
Order. He useth to
fasten all his Nailcs,
and not to drive out
one with another. If
the same Meditation
return again, when I
have leisure, and
room to receive it, I
will say it is of his
sending, who so
mustereth, and mar-
shalleth all good
Actions, that like the
Souldiers

Souldiers in his Army, mentioned in the
 * *Joel* 2. * Prophet. *They shall*
 8. *not thrust one another,*
they shall walk every one
in his own Path.

XIX.

WHEN I go speedily in any
 Action, Lord give
 me to call my soul to
 an account. It is a
 shrewd Suspicion, that
 my *Bowle* runnes
 down-hill, because it
 runnes so fast. And
 Lord,

Contemplations. 235

Lord, when I go in
an unlawfull way,
start some Rubbs to
stop me, let my Foot
slip or stumble. And
give me the Grace to
understand the Lan-
guage of the Lets thou
throwest in my way.

Thou hast promised,

** I will hedge up thy way. * Hosea.*

Lord be pleased to 2. 6.

make the hedge high
enough, and thick
enough, that if I be
so mad, as to adven-
ture to climbe over it,

I

I may not onely
foundly rake my
cloaths, but rend my
Flesh: yea, let me rather
be caught, and
stick in the Hedge,
then breaking in
thorow it, fall on
the other side into the
deep Ditch of eternall
Damnation.

XX.

COMING hastily
into a Chamber,
I had almost thrown
down a Christall
Hour-

Contemplations. 237

ly Hour-Glasse : Fear,
y lest I had, made me
y grieve, as if I had
broken it : But, alas,
d how much pretious
Time have I cast
away, without any
Regret. The Hour-
Glasse was but
Christall, each Hour
a Pearl; that but like
to be broken, this
lost outright; That
but casually, this done
wilfully. A better
Hour-Glasse might be
bought : But Time
lost

238 *Mixt*

lost once, lost ever.
Thus we grieve more,
for Toyes then for
Treasure. Lord, give
me an *Hour-Glasse*, not
to be by me, but to be
in me. *Teach me to*
Number my * *dayes*. An
Hour-Glasse, to turn
Me, *That I may apply*
my heart unto Wisdom.

* *Psal.*
90. 12.

XXI.

WHen a Child,
I loved to
look on the
Pictures in the *Book*
of

Contemplations. 239

of Martyrs. I thought
that there the Mar-
tyres at the Stake,
seemed like the three
Children in the fiery
*Fournace, Ever since * *Dan.*
I had known them ^{3.} 27.
there, *not one hair more*
of their Head was burnt,
nor any smell of the fire
singeing of their Cloaths.
This made me think
Martyrdom was no-
thing. But O, though
the Lion be painted
fiercer then he is, the
fire is farre fiercer
then

then it is painted.
Thus it is easie for one
to endure an affliction,
as hee limnes it out
in his own fancie,
and represents it to
himself but in a bare
Speculation. But when
it is brought indeed,
and laied home to us,
there must be the
Man, yea, there must
be more then the
Man, yea, there must
be God to assist the
Man to undergo it.

XXII.

TRavelling on the
Plain, (which
norwithstanding
hath its *Risings* and
Fallings) I discovered
Salisbury Steeple ma-
ny miles off : Coming
to a declivity, I lost the
sight thereof : But
climbing up the next
Hill, the Steeple
grew out of the
Ground again. Yea, I
often found it, and
M lost

lost it, till at last, I came safely to it, and took my lodging neer it. It fareth thus with us, whilst we are way-fairing to heaven, mounted on the * Pisgat Top of some good Meditation, we get a glimpse of our Celestiall Canaan. But when, either on the Flat of an Ordinary Temper, or in the Fall of an Extraordinary Temptation, we lose the view thereof.

Thus,

* Dent.

34. 1.

Contemplations. 243

Thus, in the sight of
our Soul, Heaven is
discovered, covered &
recovered, till, though
late, at last, though
slowly, surely, we ar-
rive at the Haven of
our Happinesse.

XXIII.

Lord,

I Find my self in the
Latitude of a Fever.

I am neither well, nor
ill. Not so well, that
I have any mind to
be merry with my

M 2 Friends,

Friends, nor so ill that
my Friends have any
cause to Condole
with me. I am a *Pro-*
bationer in point of
my health. As I shall
behave my self, so I
may be either expelled
out of it, or admitted
into it. Lord, let my
distemper stop here, &
go on further. Shoot
not thy *Murdering*
Pieces against that
Clay-Castle, which
surrendreth it self at
thy first Summons.

Contemplations. 245

O spare me a little: that
I may recover my
strength. I begge not
to be forgiven, but to
be forbore my Debt to
Nature. And I onely
do crave time, for a
while, till I be better
fitted, and furnished
to pay it.

XXIV.

IT seemed strange
to me when I was
told, That *Aqua-vitæ*
(which restores life

to others) should it
self be made of the
droppings of Dead
Beer. And that
Strong-waters should
be extracted out of
the Dreggs (almost)
of small Beer. Surely
many other excellent
Ingredients, must
concur, and much
Art must be used in
the Distillation. De-
spair not then, O my
Soul ! No Extraction
is Impossible, where
the Chymist is Infi-
nite.

Contemplations. 247

nite. He that is *All*
in all, can produce any
thing, out of any
thing. And he can
make my Soul, which
by Nature is *settled on*
*his * Lees*, and *Dead in * Zeph.*
Sinne, to be quickned ^{1. 2.}
by the Infusion of his
Grace, and purified
into a pious Disposi-
tion.

XXV.

Lord,

How easie is Pen
and Paper-Piety
for one to write Re-
ligiously. I will not
say it costeth nothing,
but it is farre cheaper
to work one's Head,
then ones Heart to
Goodnesse. Some,
perchance, may guesse
me to be good by my
writings, and so I
shall Deceive my
Reader

Contemplations. 249

Reader. But if I do
not desire to be good,
I most of all deceive
my self. I can make an
hundred Meditations,
sooner then subdue
the least sinne in my
soul. Yea, I was once
in the mind, never to
write more; For fear
lest my writings at
the last day prove Re-
cords against me.
And yet why should
I not write? that by
Reading my own
Book, the Dispro-
M s portion

250 *Mixt*

portion betwixt my
lines and my life, may
make me blush my
self, (if not into good-
nesse) into lesse bad-
nesse then I would do
otherwise. That so
my Writings may
Condemne me, and
make me to Con-
demne my self, that so
God may be moved
to acquit me.

FINIS.